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ON THE CULT OF THE PLANTAIN TREE AND ITS ETHNOGRAPHICAL SIGNIFICANCE IN BENGAL

By ASUTOSH BHATTACHARYA, M.A.

AMONG the existing tree-cults of Bengal the cult of the plantain tree has got some special features. The principal tree-cult which has been borrowed from outside the province through later Hinduism, is based on the *Asvaṭṭha* (*Ficus religiosa*) and banyan (*Ficus bengalensis*) trees. There are obvious reasons for the development of the cult of the above trees. It is stated in the purāṇas that,

> *Tatra yavanti patrāṇi puspāṇi ca phalāni ca* ı
> *Tāvatvarsavadhi sthāyi svargaloke naro bhavēt* ıı
> *Janmaprabhriti papānam prayāscittamabhipsata* ı
> *Viṣṇuprītikaro yasmat sthapanīya mahīruhaḥ* ıı

which means, 'Man may enjoy heaven for the number of years corresponding to the number of leaves and fruits of a tree which he ceremonially plants. Therefore, one should plant a big tree (*mahīruha*) By this he may atone for his sins committed throughout his life. This is also pleasing to Viṣṇu.'

The above species of trees are extremely prolific in both leaves and fruits. Moreover it is quite probable that the Buddhist

cult of the Bodhi tree has also influenced the later Hindu ideas in this respect. The cult of the banyan (*Ficus bengalensis*) is wide-spread in India. The character of the plantain tree is not only different but also antagonistic to the above. It is short-lived and it dies with the ripening of its first and the only fruit. Therefore, the object of the growth of the cult of the plantain tree must be sought elsewhere.

The plantain tree is perhaps the most useful plant in the day-to-day life of the people of Bengal as elsewhere, particularly in India. It grows here in abundance with the least effort and is readily available almost everywhere. Its wide popularity lies in the following functions served by it.

Large leaves of the plantain tree cut into pieces are used in all social functions as extremely convenient dinner plates. Even in individual families which can afford metal utensils this is used as plates for eating throughout the year. This is perhaps the most important aspect of its service to the people.

Leaves of the plantain tree are used as wrappers for all kinds of articles including food. Being non-odourous in character when dried it offers the most convenient object for this particular purpose. The leaves are also used as tobacco pipes in *hookkas*.

The concave sheaths of the plantain trees are used as toys and flutes for children. Plantain trees are widely used as fodder for animals.

Dried leaves of the plantain trees are used as fuel. Leaf-ash which is commonly known as *kṣara* has got several functions. Firstly it is used for purification of common salt. Secondly it is used for washing. Lastly it forms an important ingredient for a native tooth-powder know as *miśi* used by Bengali women.

Plantain trees are grown with the least labour. They cover less space and with the numerous fruits which they bear during the whole year they are of much economic value to the common people of this province. There is a saying in Bengali :

Kala lagive na keto pat
Tatei kapad tatei bhat

which means, 'After planting plantain trees do not cut their leaves, this only means you will be able to procure your food and cloth.' It is only natural that by cutting down the leaves of the plants their growth is hampered. Fruits of the plantain tree are like cash crop in this country.

In Lower Bengal the spurious stems of the tender plants cut into pieces are often thrown into ponds to purify water during summer.

Spurious stems of the mature plants joined together by a wooden stake are used as rafts throughout Bengal while fishing or cleaning tanks.

Green plantains when used as vegetables is a well-known antidote for diarrhœa.

It is only natural that a plant which plays so important a part in the social and economic life of a people should also play its due role in the sphere of religion of the country. The following account will give an idea of it.

Among the nine plants (*navapatrika*) which are ceremonially worshipped on the occasion of the Bengali national festival, Durgā Pūja, the principal plant is that of the plantain. It is popularly known as the *kalabau* or the plantain-bride. A full-grown plantain tree cut from the level of the earth and wrapped in a new woman's cloth (*sari*) is kept erect on the ground beside the image of Durgā during the three days of her annual worship. The plantain tree is wrapped by a full-sized woman's cloth in such a manner covering all the branches that it resembles a veiled woman drooping on the earth due to the usual feeling of shyness of the Bengali bride. It is kept just beside the image of Gaṇeśa and with its supposed anthropomorphic form it is confused as the bride of Gaṇeśa by the unsophisticated village folk.

In the course of worship, the plantain tree is addressed as follows:

Oṁ rambhādhisthatri Brahmāṇi ihagaccha

O Brahmāṇi, thou resident in the plantain tree, do come here (and accept my obligations).

Oṁ Durgā Devi samagaccha sannidhyamiha kalpaya
Rambhārūpeṇa sarvart śāntim kuru namostute.

O Goddess Durgā, do come here, install Thyself at this place,
In the form of plantain tree bring peace unto all in every place. I salute thee.

The nine plants which are ceremonially worshipped on the occasion of the Durgā Puja have been supposed to represent the deities of vegetation of prehistoric Bengal. This supposition seems to be true inasmuch as the goddess Durgā has been called in the purāṇas as *Sākāmbharī* meaning one who fills the earth with green vegetables. Therefore, the plantain tree in Bengal really represents the deity of vegetation as could be understood from the anthropomorphic figure of *kalabau* described above. It has certain other aspects of its character also. Although the plantain tree is short-lived, it grows in abundance and as such it might represent an insignia of fertility also. Hindu marriages in Bengal are performed under the shade of the plantain trees. In East Bengal the bridegroom carries a shoot of the plantain tree in his hand while on his way to the house of the bride on the day of the marriage.

A plantain tree is considered auspicious throughout Bengal. Pieces of its leaves cut from the top known as *agra-pata* in East Bengal and *anat-pata* in South Bengal are considered very sacred and the offering to the folk-deities are placed on them. Plates and cups made of its concave sheaths are freely used for identical purposes even in the case of the worships of the higher gods. Its fruits specially those without seeds are favourite offerings of the Hindu gods. Even those with seeds can be offered to the gods and goddesses of folk-character.

It has been already stated that in the ceremonial worship of the nine plants held in connection with the annual worship of the Goddess Durgā, the plantain tree is identified with the Goddess Durgā herself. There are other occasions also during which the plantain tree is ceremonially worshipped independently, but now-a-days due to the strong Hindu influence it is being identified with Durgā, the Divine Mother. The ceremonial worship known as *rambhātṛtīya-vrata* literally meaning the worship on the third

lunar day of the plantain tree described below is undoubtedly a remnant of the cult of the plantain tree in Bengal as is suggested by its very name.

The ceremonial worship of *rambhā* or plantain or plantain tree is started on the third lunar day of the bright half of the Bengali month of *Jyeṣṭha* (June-July) before the advent of rains. It is during this season before the rains that all plantain trees require proper tending. The digging up of the old stumps, planting new ones, weeding and specially putting mud at the base are required to be carried out during this time of the year. Probably during earlier times a distinct diety believed to be dwelling in the plants was also worshipped during this season. She has now been identified with the purāṇic Goddess Durgā. After the commencement of the ceremonial worship of *rambhā* on the date stated above it is continued every month on the same third day of the bright half of each month for the whole year. By performing this ceremonial worship the married women are believed to obtain sons and grandsons. In the first month a red lotus is offered to the deity, in the next month a *labanga* (*Eugenia caryophylaea*) flower is offered in worship and so on. Every month in the course of the worship of the deity a new flower offering is given. This is continued for the whole year. As plantain trees bear fruits during the whole year round the continued aid of the deity representing it is invoked throughout the year.

Besides the above ceremonial worship of the plantain tree there are distinct cults of the fruits of the tree also. As a matter of fact they can be hardly separated from the cult of the tree proper.

There is a ceremonial worship known as *kalachada vrata* literally meaning the ceremonial worship of the bunch of plantains. The worship is held by the Bengali married women beginning from the last day of the Bengali year and continuing it each last day of the following months during the whole year. In this connection a bunch of plantains is ceremonially offered to a Brāhmin every month. There is yet another ceremony of almost identical nature. It is known as *solakala vrata* or ceremonial worship of sixteen

plantains. The worship is begun on the last day of the Bengal year and repeated every last day of the following months for the whole year. The ceremonial offering of a bunch of plantains containing sixteen plantains every month forms the main item of this rituals. On the last date of celebration of the worship twelve Brāhmins are offered twelve bunches of plantains, one bunch each, containing sixteen plantains in each bunch. Those who can afford offer plantains made of gold or silver on the last occasion.

While starting for some distance place from home the plantain tree is an auspicious sight but the plantain is not. It is forbidden to carry plantains with anybody while going to any place. Even the word *kadali* meaning plantain is forbidden to be pronounced in the presence of a person who is about to start on a journey.

Though a normal plantain tree is an auspicious sight, an abnormal one is inauspicious. Abnormalities in a plantain tree are manifested in the following way :

When a plantain tree bears more than one flower it is considered inauspicious. Nobody would pass by the way beside which is found a plantain tree with two or more flowers.

A plantain tree with all its leaves cut out is also considered inauspicious. It is the case with almost all the trees in Bengal. Specially when a crow is seen perching on such a tree it is considered extremely risky to undertake a journey to a distance place. The reason is apparent. A leafless tree is considered dead and the crow according to Hindu folklore is known to be the messenger of death. Therefore a leafless tree specially with a crow perching on its trunk foretells death.

Twinning is common in plantain fruits and females avoid it on the belief that they will give birth to twins if they consume them.

In East Bengal there was a custom according to which the newly married bride used to take rice on the leaf of a special

type of plantain tree known as *ramkala* immediately before her departure from her parents' house to her husband's place.[1]

In order to remove the curse of life long maid-hood the daughters of Kulin Brāhmins of Bengal were used to be married to the plantain trees as it was extremely difficult to secure husbands for them. This custom was prevalent even in the last century.[2]

A bride who is destined to be widowed according to astrological forecast is first married to a plantain tree and only after that the ceremony of her real marriage with her human husband takes place. It is believed that by this act the curse of death of her husband is suffered by the plantain tree with whom she was 'married' first and not by her human husband who married her 'afterwards.' Similarly a person after the death of his first wife is required to marry a plantain tree before he marries his second wife. This custom is, however, most scrupulously observed in case his first two wives die within short intervals and he wants to marry for the third and subsequent times.

In some parts of East Bengal the dead body of an elderly bachelor is cremated along with the trunk of a full-fledged plantain tree which is supposed to take the place of his wife in death.

While taking food on plantain leaves the Muslims in Bengal avoid the ribbed (dorsel) side of it, they take food on ventral side. The Muslim mass of Bengal cannot, however, give any rational or popular explanation of their doing so.

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1. D. C. Sen. *Vanga Sahitya Paricaya*, Calcutta, 1914, P. 171.
2. Ramnarayan Tarkaratna, *Kulin-Kula-sarvasva*. Calcutta. 1858, P. 56.

MARRIAGE INSTITUTIONS IN INDIA

By L. A. Krishna Iyer, M.A.

(*Continued from Vol. XL. Page* 142)

Marriage among the Syrian Christians

In the realms of early Christian history, there is no more remarkable phenomenon than the ancient Syrian Church on the Malabar Coast in Travancore, Cochin and Malabar. They are ethnically one and the same people and the various divisions among them are based on the differences in the religious beliefs or doctorinal changes. They may be classed under four sub-divisions:—

(*a*) Roman Catholics including those who perform the ceremonies of the Church (1) in Syriac and (2) in Latin
(*b*) Syrian Jacobites including Jacobite Syrians and Reformed or St. Thomas Christians
(*c*) The Chaldean Syrians and the Independents
(*d*) Protestants including (1) Anglicans, (2) Baptists, (3) Congregationists, (4) Lutherans, (5) Presbyterians and (6) Minor denominations.

Each division among the Syrian Christians has become an endogamous sect with no intermarriage between the members of one sect and those of another, though there is no bar against interdining. There is no intermarriage between Syro-Romans and the Syrian Jacobites or between the former and the Latin Catholics. The Catholics avoid all conjugal relations among relatives. Even cousins upto the fourth degree are prohibited from intermarriage. No intermarriage is allowed between the descendants of a high caste convert and those of a low caste one. The marriage of a Christian with his deceased wife's sister or the wife of a deceased uncle is entirely prohibited. Virgins dedicated to God cannot marry.

The Chaldeans do not enter into wedlock with the Catholics and other denominations. The Syrian Jacobites, the Reformed Syrians and Syrian Protestants do not intermarry. The old caste

prejudices are still in existence, though, in religion, they are Christians.

As Sir Henry Maine observes, the endogamous limit within which a man or woman must marry has been mostly taken under the shelter of fashion or prejudice. Offenders to such a rule are regarded as offenders against the circle to which they belong. Modern civilization tends to pull down the barriers which separate the adherents of different sects. Whilst civilization has narrowed the inner limit within which a man or woman must not marry, it has widened the outer limit within which a man or woman may marry or generally marries.

CELIBACY

Among the Āryans and other nations of the world, celibacy has been condemned and looked upon as unnatural. It is taken as an indication of licentious habits. Where ancestors are worshipped after their death, it inspires a religious horror. The man without a son cannot enter paradise, because there is no one to pay him the family worship.

Modern civilization looks upon celibacy in a different perspective. The religious motive for marriage has ceased to exist. St. Paul considered celibacy preferable to marriage. Primitive Christianity was a strenuous discipline, but during the middle ages, the primitive freshness of christian chastity began to lose its charm and in actual life men no longer sought daring adventure in the field of chastity. The reformation movement revolted against compulsory celibacy. "Ascetism and celibacy," says Havelock Ellis, "are not rigid categorical imperatives. They are only useful means to desirable ends; they are wise and useful arts. They demand our estimation, but not over-estimation.'

Catholic practice and theory of ascetism have become more formalised and elaborated. Its beneficial effects were held to extend beyond the individual himself. Man is not working in his own interest but in virtue of the reversibility of merit which compensates that of solidarity in erotism for good or for the salvation of the whole society. Bertillon found that at every age celibate

population was struck by mortality nearly twice as great as the other, that it counted every year twice as many cases of madness, twice as many suicides, twice as many murders and acts of violence. He states that the celibate population taken as a whole includes the majority of the human waste of a country. Fortunately, such celibates are very few in India, particularly in Kerala.

Marriage is the civil status of one man and one woman, legally united for life with the rights and duties which for the establishment of the families and the multiplication and education of the species, are from time to time, or may thereafter be assigned by the law of matrimony. Justice Story speaks of it as "an institution of society founded upon the consent and contract of the parties." In all countries consent of parents is necessary for persons under twenty-one, except for a widow or widower. The proper person to give consent is the father, or if he be dead, the mother or a legal guardian if both the parents are dead. The same custom prevails among the members of the Syrian Christian community also.

The act, formality or ceremony, by which the marriage union is created, has differed widely at different times among different peoples. By many uncivilized races and by most civilized ones, the marriage ceremony is regarded as a religious rite or includes religious features, although the religious element is not always regarded as necessary to the validity of the union.

The influence of Christianity had at the outset no degrading influence of any kind. There was then no difficulty in accepting the marriage order established in the secular world. The church only wanted that they should be hallowed by priestly benediction. There was no special religious marriage service either in the East or in the West earlier than the sixth century. It was the ordinary custom for the conjugal pair, after the completion of the secular ceremonies, to attend the church, to listen to the ordinary service and take the sacrament. A special marriage service was slowly developed and it was no part of the real marriage. It was in the tenth century that it became customary to celebrate the first part of the real nuptials, still a purely temporal act outside the church door. A regular bride mass soon followed inside the church. By

the thirteenth century, the priest superseded the guardians of the couple and himself officiated through the whole ceremony. Thus ecclesiastical marriage was established by slow growth of custom. The complete method of celebrating marriage at present is based on that of the Catholic Church as established in the twelfth century and formulated in the Canon Law.

According to the Christian belief, the benefits of marriage are three in number. The first is the generation and education of children for the worship and service of God; the second is the fidelity which the married couple ought to keep to one another; and the third is the perpetuity of matrimony which cannot be dissolved. Marriage is regarded as a religious act of the very highest order by the Roman Catholic Church. Whether as a state or as a contract, whether from the view point of morals or from that of social well-being, marriage appears in its highest form in the teaching and practice of the Catholic Church, the contract itself is a sacrament. Marriage is monogamous, indissoluble and this fact promotes in the highest degree the welfare of parents and children and stimulates in the whole community the practice of those qualities of self-restraint and altruism, which are essential to social well-being, physical, mental and moral.

Those who marry do so by signifying their consent to be husband and wife. Consent is the very essence of marriage and it is as a consequence of their deliberate consent, that a man and woman become husband and wife. The act of being married is the mutual consenting of the parties, the giving and accepting of each other. The consent must be free and deliberate.

RITUAL

The celebration of the sacrament of matrimony is simple. A declaration of consent is made by both parties and formally ratified by the priest as follows. " I unite you in wedlock in the name of the Father, and of the Son and of the Holy Ghost, Amen." There is further a form for the blessing of the ring, which the bridegroom receives back from the hand of the priest to place it upon the fourth finger of the bride's left hand. Certain short versicles and

a final benedictory prayer are recited. The ceremony should be followed by the Nuptial Mass.

Betrothal

The betrothal is "the giving one's troth or true faith or promise. In the Roman Catholic Church it is a deliberate and free mutual, true promise, externally supreme of future marriage between determinate and fit persons." It is a promise, compact or agreement, not merely an intention. It must be entered into with deliberation. It must be free from force, substantial error and grave fear. The promise given must be mutual. The consent must in all contracts be true and sincere. The intention must be expressed verbally by writing, or by action in person, or by proxy. The betrothal is a promise of future marriage. It is considered invalid by the Church unless written documents have passed between the contracting parties.

Roman Syrian Customs

Parents generally marry their daughters without their being consulted. Frequently they arrange the marriage of their sons, even if grown up, according to their own taste. Custom may require that they shall comply with their wishes.

Marriage is celebrated according to the rules of the Catholic Church, when boys and girls are at least fourteen and twelve years of age respectively. When a young man has reached the marriageable age his parents look out for a suitable girl. When one has been selected, the willingness of the girl's parents is ascertained regarding the proposal for marriage. In the event of willingness, the paternal or maternal uncle of the young man and one or two others visit the girl's house to talk over the matter formally and arrive at a settlement. The dowry is then settled. A written promise on a piece of cadjan leaf by the bride's father to give his daughter in marriage to the young man selected and a similar promise by the bridegroom's father to accept her, are then made. The pieces of cadjan leaves are exchanged mutually in the presence of those assembled as a guarantee that their promises will be kept up. The members assembled are then treated to a feast and

the day for the wedding is also fixed. A fee of five to ten per cent. of the dowry announced in public is paid to the bride's parish church.

The bride and bridegroom with their paternal and maternal uncles and other relatives go to the bride's parish church and announce their intention of the marriage. The priests of the respective parishes, after ascertaining their mutual consent, have the banns called for three successive Sundays or three days of obligation to see if any impediment to the wedding is urged by any.

On Monday the wedding is celebrated, though no objection is held against the other days of the week except Fridays, Saturdays and Sundays when they are forbidden to eat meat. On the night previous to the wedding, the bride is bathed, beautifully dressed and decorated. She is seated in the marriage pandal when sweets are given by her mother. The assembled women sing songs. The relatives present on the occasion are treated to a feast. A similar function takes place for the bridegroom in his house also. On the wedding day the bridegroom and bride go to the church accompanied by friends and relations. The bridegroom is followed by his sister's husband who brings the *tāḷi*. They are asked as to their willingness for the marriage and on intimation of their consent the marriage service is read. This is attested by two witnesses. The actual words of union pronounced on the parties are: "I join you together in matrimony in the name of the Father and of the Son and of the Holy Ghost." The bridegroom then clasps the right hand of the bride; and upon this, the priest or the vicar puts on his stole and sprinkles it with holy water. After this, the priest blesses the *tāḷi*, hands it over to the bridegroom who ties it round her neck and a veil is put over the bride's head. The *tāḷi* is worn as long as she remains a wife and should be given to the church after her husband's death.

The bridal party then returns to the bride's house in state and large silk umbrellas are held over the married couple. At the gate they are received by the bride's mother with the permission of the elderly members in the pandal. She marks the sign of the cross with

a ring on the forehead of the bridegroom; a similar sign is marked on the bride's forehead with one of the beads of a necklet. The two ornaments are presented to the bridal pair at the time. They are seated in a conspicuous place and given sweets by the senior members of the family and then by others. They are then led to the house of their best-man and the bride's uncle. The guests are fed in the order of rank. The guests depart leaving the married couple behind. The next morning the bridegroom returns to his house with the bride and her party. The same formalities are gone through and the bride's party are similarly treated. The couple again go to the bride's house and after a few days, go back to the bridegroom's house. The wedding is now over. No special day is chosen for the nuptials which is left to the convenience of the bridal pair.

In Cochin, the marriage ceremonies are simpler. Weddings are not celebrated on Sundays. The *tāḷi* is usually tied in addition to the giving of a ring. In Travancore there is a ceremony called *thazhukal* (embrace) on the evening of the following day (Tuesday). The relatives and friends of the bride's family are invited and seated in the pandal. The bridegroom stands in a conspicuous place, when the bride's father and the male members embrace him one after another. The same formalities are observed in the case of the bride by the women. Songs are sung at the time. On Wednesday evening, the bridal pair are seated in a conspicuous place. Sweets are given to them. The bridegroom gives presents of cloths to his mother-in-law, her mother (*i. e.* The bride's grandmother) and to the bride's maternal uncle.

Jacobites (Northerners) Customs

Early marriages were looked upon with favour to prevent sexual irregularities but with the spread of education and the efforts of ecclesiastical heads, the marriageable age of boys and girls is raised to sixteen and fourteen respectively. When a suitable girl has been found for a young man, the parties choose a day, after preliminary negotiations, to attend the bride's parish church to announce the proposal of marriage to the priest. With a ring in

the palm of his right hand, he allows the maternal or paternal uncle of the bride and bridegroom to place his (bridegroom's uncle's) palm above the coin, over which is placed the palm of a corresponding relative on the bride's side. This arrangement is continued with a solemn declaration that the said young man is to be married to the said girl on the day fixed and that God, the priest and the people attest the conclusion of the contract.

The gift of a dowry is an essential feature of the Syrian weddings but is not compulsory among the Syrian Jacobites. A sum of money or property is given to the husband, when she joins him after her first delivery, but jewels are given to her for the wedding. Weddings are celebrated on Sundays. On the Thursday before the wedding, the banns are called in the respective churches. On Friday, the *tāḷi* is made and on Saturday pandals are put up in front of the houses of the bride and bridegroom. The bride has a ceremonial bath and is neatly dressed, decked and taken to the pandal. Her mother marks the sign of a cross with a gold ring dipped in a vessel of water containing a few grains of paddy. Some songs are sung by the women. A similar ceremony takes place in the bridegroom's house on the same night.

The bride and bridegroom go to the church next morning. The bridegroom is blessed by his preceptor before leaving the house to whom is given present of cloths and money and he is accompanied by the best-man usually his brother-in-law. After the assembly *pathuvaram* or the bride's dowry is paid to the church as the marriage fee, a further fee to the priest and a fee to the bishops. These are paid in advance. The bride and bridegroom attend the assembly. The marriage service is then read, in the course of which a ring is put on the fourth finger of the bridegroom, who is then directed to clasp the hand of the bride. On a table with two lighted candles and with cross in the middle, are placed two rings, a cross, a necklet and a veil. These are blessed. The priest gives the cross and necklet which are worn by the couple. The bridegroom then ties the *tāḷi* round the bride's neck. The priest and the bridegroom put the veil over the bride's head.

The bridal party return to the bridegroom's house in state, where they are led to the pandal. They are given sweets by representatives of the two families. They are then led into the house by the best-man and the bridegroom's uncle. The guests are treated to a feast. On the following Wednesday, comes the *nalam kuli* (fourth day bath). The bridegroom and the best-man bolt the door and the bride's mother knocks at it and begs the bridegroom to come out which he does at last on hearing the *vāthil thura pāthu* (song for opening the door) describing the virtues and attractions of the bride. The couple are taken to the courtyard for their bath, after which they are well dressed and decked. The sign of the cross is made on their foreheads by the bridegroom's mother. They are then led to the pandal where they are given sweets by the bridegroom's mother. The marriage here comes to an end.

Syrian Jacobites (Southerners) Customs.

Among the Southerners, a girl is never left unmarried. Only the poorest wait till the age of twenty or twenty-two. In former times, the minimum age for a boy and girl was twelve and ten respectively. In christian marriage, it was decided that the free and reasonable consent of both parties is absolutely indispensable and therefore a marriage performed between such, mere infants was null and void. Nevertheless instances of early marriages are met with. The usual ages are respectively sixteen or eighteen and twelve. Marriages are arranged by parents alone.

When the parents of a girl have found a young man whom they regard as a suitable partner for her, her paternal or maternal uncle goes the bridegroom's house to talk over the matter formally. In the event of approval of his parents, the dowry and ornaments to be given are mentioned. The bridegroom's party is invited to go to the bride's house for further negotiations. The contracting parties choose a day to attend the bride's parish church to announce the proposal of marriage to the parish priest and the dowry and ornaments to be paid to the bride on the wedding day. The priest joins the hands of the two members closely

related on the paternal side of the bride and bridegroom and performs certain ceremonies in which the contracting parties take part and a contribution proportionate to the amount of the dowry is also promised to the church at the time.

Rev. S. Matteer says that 8,000 *chuckrums* (Rs. 285) was considered a large dowry but the amount has now much gone up. Should the husband die, it is returned to the widow. The dowry is paid a week before or at the time of the wedding. On the Sunday before the wedding, the banns are called in both the churches. On the Thursday before the wedding, the house is decorated with rice flour and on Saturday, the marriage pandal is put up in front of the bride's house. Certain formalities are gone through by the conjugal pair in their respective houses on the night of that day.

On Sunday the friends and relatives of bridal pair are treated to a breakfast in their respective houses. The bride and bridegroom must attend the public service before marriage in the church and they appear in their best. The bridegroom puts a ring on the bride's finger. The priest sees to the joining of the hands of the bridal pair and then hands over to the bride with his blessings a necklet to be worn round the neck. After the usual blessings the bridegroom ties the *tāḷi* round her neck. The bridegroom's sister brings bread and *karika*, twenty-one pieces of which are presented to the priest of the church, out of which small pieces are given to the conjugal pair. The remaining ones are distributed among the assembled women. This is called *ayini iduka*. Both are required to fast on the day of marriage till the ceremony is over, generally till the afternoon. This appears to be a Hindu custom.

The bridal pair then return home in state accompanied by friends and relations. They are met at the gate by the parents of the bridal pair and led to the marriage pandal. They stand facing east, when the bride's mother meets them with a lighted lamp and a dish of water with paddy grains and marks the sign of the cross three times on their foreheads with the latter, which indicates their happy conjugal life. The bride and bridegroom are then

led into the house by the best-man and bride's uncle amidst the exciting shouts of men and women. The couple are seated on a plank in a room decorated for the purpose. There is then a free distribution of *pān supāri* (betel leaves and areca nuts) to the guests. Songs are sung suitable for the occasion. The bride's mother blesses them on this happy married life. Feasting follows.

On the following Wednesday, the best-man steals with the bridegroom in the bridal chamber, the bride keeping another room. The bridegroom's party are treated to a sumptuous feast. The following Monday, the bride's mother entertains the bridegroom and his party in the bridal chamber in the morning. The same night is the ceremony called *thazhukal* (embrace). The bride's father and the male members embrace him (the bridegroom) one after the other. Song are sung at the time. Some sweets are distributed among those of present, after which they chew betel leaves and areca nuts. The same formalities are observed in the case of the bride by the women. On Tuesday morning the bridegroom and his friends are entertained by the bride's mother. On Wednesday morning, the couple are seated in the pandal when the women sing songs expatiating the relative merits and demerits of the conjugal pair. The bridegroom's party are then treated to a feast. On Thursday morning, the bride and the bridegroom take their seats in different parts of the pandal, when the relatives and friends on each side make small contributions of money intended as a help towards the expenses incurred by each party. The bride's mother, grand-mother (mother's mothers) and maternal uncle are given presents of cloths by the bridegroom. In the middle of the pandal, a lamp is suspended and the male members of the two parties and the bridegroom dance round it, singing hymns in honour of Mar Thoma and retire after touching the lamp. This is followed by a grand feast at the expense of the bridegroom's father, which may be at times in the house of the bridegroom.

Marriage among Chaldean Syrians

Marriage customs among the Chaldean Syrians are similar to those of the Catholics. Their weddings are generally celebratad

on Sundays. The first item in the ceremonials is the espousal, according to which relatives and friends assemble in the house of the bride's father, where sumptuous meals are served to those present. The priest enquires into the payment of the dowry in the presence of all. The priest asks all present to bear witness to the same after hearing of the amount and the intention of its payment. Laying hold of the right hand of the steward of the bridegroom, he asks him if he is prepared to accept the girl in marriage with the aforesaid dowry. Receiving his consent, the priest then turns to the steward of the bride and asks him if the bride is in good health and if she is prepared to marry the young man with her free will. After receiving his consent, the priest joins their hands in the form of a cross saying before the assembly that this bridegroom has engaged to hold the bride in everything meet and proper appertaining to the nature of body and soul, in youth and in old age, in health and in sickness, and in joy and in sorrow. The priest then blesses them. With this ends the service of the taking of hands and the espousals.

The cup, ring, cross and havana are set in order. The priest begins the prayer. "Glory to God in the highest on earth, peace, goodwill towards men." He then repeats the following prayer and the Psalm XLV. "Send down, Oh Lord, thy peace among us, and let thy safety dwell with this company, let Thy help be ever with us, Thy right hand rest upon us, and Thy Cross be to us a wall of defence and a strong refuge, that we may hide under its wings from the face of the wicked one and his hosts, now and at all times, Oh Lord of all, Father, Son, and Holy Ghost, Amen."

This is followed by two other prayers and the anthem. After a few other prayers, the priest takes the cup in his hand blesses it with a prayer and then signs himself and taking the ring into his hands, again recites a prayer. He signs the cup with the sign of the cross with the ring, throwing the ring discreetly into the cup. Taking the cross in his hands, he repeats another prayer. There he sings the cup as in the sacraments and throws the cross and the havana into the cup reciting a prayer: "The Grace of Our Lord Jesus Christ and the Love of God." Here

the priest signs the cup thrice, gives it to the bridegroom who drinks two-thirds of it and he signs the bride-men there with his eyes. Then the Deacon takes the cup to the bride who drinks the remainder. The priest finally signs the bridemaid between the eyes. The bridegroom gives the ring to the bride, who, in turn, presents a cross of gold. The bride's attire is then blessed with a series of prayers and benediction is given for the colour. Here the priest again signs the attire. This is followed by the bendiction of the crowns. The priest again signs the attire and has it taken away. It is then put upon the bride and she is then led and placed on the right of the bridegroom. The priest then lays his right hand on the head of the bride and blesses her and signs the assembly with the sign of the cross. As among the Hindus, a *tāḷi* is tied by the bridegroom round the neck of the bride. Then follows the setting up of the bridal chamber with the recital of prayers and anthems connected with it. The principal changes made in their service by the Chaldeans are the omission of the cup of the salvations or blessing and the part referred to the marriage feasts.

Mar Thoma Syrians and Protestant Syrians Customs

Marriage customs among these two communities are simpler than those among the others. In Travancore, it is generally the girl's parents who select a bridegroom. The engagement of an intermediary by the bride's parents to open the subject to the parents of a young man regarding the proposal of marriage of the girl to their son, further negotiations for the dowry on the day of settlement, the banns to be called in the two churches in the event of their residence in different parishes, the ceremonies in the church for the solemnisation of matrimony, the entertainment of guests in the bride's house on the wedding day and the departure of the bridegroom with the bride and her party, the entertainment of guests in his house are all the same as those prevailing among other sects. Among the Protestant Syrians, a small fee for the notice of the banns, a proportion of the *pasaram* and another small fee called *nadavazhakhan* are paid to the church. A few bundles of betel leaves, areca nuts and the tobacco are also given

to the priest and the *kaikars*. After the arrival of the parties in the church on the wedding day, certificates of banns are given to the priest. After this, the marriage service is begun.

The priest explains the object of matrimony to them. It was ordained for the procreation of children to be brought up in the fear and nurture of the Lord and to the praise of his holy name. Secondly it was ordained for a remedy against sin and to avoid fornication. Thirdly, it was ordained for the mutual society, help and comfort, that the one ought to have of the other both in prosperity and adversity.

After the mutual consent of the girl and the young man for marriage, the priest blesses the ring and gives it to the bridegroom who puts it on the fourth finger of the girl's left hand, saying "With this ring I thee wed with my body, I thee worship, and with all my goods I thee endow. In the name of the Father, and of the Son and Holy Ghost, Amen!" They then kneel down, when the priest recites a prayer for their happy married life. After this, the priest joins their right hands together and says "Those whom God has joined together, let no man put asunder." The next item is the tying of the *tāḷi* after which she is given the veil with which she covers her head. At the time of the departure of the bridegroom with the bride, the bride, the bride's uncle or her mother makes a present of a ring to him and he in turn makes similar presents of cloths to the mother-in-law and a few of her relatives.

The Protestant conception of marriage is not religious but a secular matter. Marriage, says Luther, is a worldly thing. Protestantism regarded marriage on the legal and economic factor. Marriage is regarded essentially as a contract.

WIDOW MARRIAGE

Widow Marriage is allowed among all the sects of the Syrian Christians. The ceremonies connected with it are not so grand as the first marriage but are performed in the Church under a kind of privacy. Young widows with no children are sometimes married.

SIGNIFICANCE OF MARRIAGE CEREMONIES

Marriage Ceremonies in all stages of culture may be called religious with as much propriety as any ceremony whatever, intended to guard against the dangers and make the union safe, prosperous and happy. Marriage refers to the permanent joint life of man and woman and the essence of the union is the joining together of the married couple. Before and in many cases after marriage, the sexes are separated by notions of sexual taboo. In the higher stages, the ceremony lifts the union into an ideal plane, as in Christianity where marriage symbolises the mystic union of Christ with his church. The Church in her marriage service shows more insight, when she repeats the words, "for this cause shall a man leave his father and mother and shall be joined with his wife and they too shall be of one flesh."

The practice of throwing rice may have originated in the idea of giving food to the evil influences to induce them to be propitious and depart. In many cases, it seems to have developed on the one hand into sympathetic method of securing fertility and on the other is regarded by some people as an inducement to stay. This custom is said to be a relic of the *panisc* in the most honourable form of a Roman marriage.

Sight is a method of contagion in primitive science and the idea coincides with the physiological aversion to seeing dangerous things and with sexual shyness and timidity. It is dangerous for the bride to have the husband's eye upon her; this produces the feeling of bashfulness, which makes her shrink either from seeing him or from being seen by him. The above ideas may explain the origin of the bridal veil and similar concealments.

The wedding ring appears to have been introduced by the Jews and is placed on a woman's left hand as a sign of submissiveness. It is 'put' on the fourth finger, because it presses a vein which is supposed directly to communicate with the heart. The form is said to symbolise eternity and truthfulness. Some scholars think that by the gift of the ring to the woman, the husband

authorises her to issue commands in the same manner as he himself could and to act in all things as his representative. The wedding ring in common with the old Roman custom seems to have been orginally a pledge by the bridegroom as an earnestness of the fulfilment of his share in the contract.

Polygamy

Man is regarded essentially as a polygamous animal, Christianity has not only abolished or diminished polygamy and polyandry, but also substituted for them the ideal of an unadulterated monogamy. It has given to the world its high conception of the equality that should exist between the parties to the marriage relation.

Adultery

The only way in which the church could combat excesses due to lack of restraint on sex feelings was by attaching to all sexual intercourse outside the marriage as a moral stigma. All gratification of sex feelings outside the married state implied the committing of a moral sin and implied a grave breach of a moral law. Adultery in both savage and barbarous societies is regarded as an illegitimate appropriation of the exclusive claims which the husband has acquired by the purchase of his wife and as an offence against property. The seducer is, therefore, punished as a thief with fine, mutilation and even death.

There is abundant evidence that marriage has on the whole become more durable in proportion as the human race has risen in higher grades of civilization and that a certain amount of civilization is an essential condition for the formation of life-long unions.

(*Concluded*)

HEBBAṬA GRANT OF DURVINĪTA GAṄGA

By Dr. S. Srikantha Sastri, M.A., D.Litt.

(*Continued from Vol. XL. Page* 71)

Hebbata Grant

Description

The present grant consists of five stout copper plates, each plate being 9″ x 1.8″ and $\frac{1}{10}$″ thick. A stout copper ring $\frac{3}{10}$″ thick runs through the holes on the right sides of the plate and is attached to a seal. The diameter of the ring is 3½″. The seal is oval shaped (1″ x 1½″) and has the figure of a beautifully modelled elephant.

When the plates were received for examination the ring had not been cut and there is no sign of its having been removed and resoldered to the ring.

The writing covers both sides of he plates except Plate I. A side which is blank and on V. B there is only one line. Usually there are four lines on each side but only three lines on Plate II. B. and Plate V. A. The letters are struck deeply and on the average they are about ⅜″ deep. There are about twenty-four letters in each line.

Palæography

The characters belong to the same class as the Hebbaṭa grant of Kadamba Viṣṇuvarma, [140] Ūttanūr, [141] and Nallāḷa grants [142] of Durvinīta, the Koḍunjeṟuvu grant of Avinīta. [143] The letters show the transition from the Kūḍaḷūr and Keṟegaḷur plates [144] the Chūkuṭṭur grant of Simhavarma [145] and the Dummaya grant of Ravivarma on the one side and the Bedirūr grant of Bhūvikrama [146] on the other side.

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140. *M.A.R.* 1925. Page 98, Plate X,
141. *Ibid.* 1917. P. 36.
142. *Ibid.* 1924. Pl. XII.
143. *Ibid.* Pl. XI.
144. *Ibid.* 1930. Pls. XXI, XXII & XXIV.
145. *Ibid.* 1924. Pl. XIV.
146. *Ibid.* 1925. P. 84. Pl. VIII.

The letters are of *pūrvada haḷagannaḍa* characters, slightly cursive and may be assigned to the end of the fifth or the beginning of the sixth century. Among the test letters *ka* and *ra* have generally uncompleted loops (*ra* in Plate II. B. lines 2 and 3; *ka* in Plate III. A. line 3) but sometimes completed; (Plate II. A. line 4; Plate II. B. line 4) just as in the contemporary genuine grants. *Ja* and *ba* have their old forms (Plate III. A. line 1-*Ja*; Plate IV. A. lines 3 and 4 *ba*). The *śakaṭarepha* (*ṟa*) occurs in (Plate IV. B. line 1) *pāpaṟprati* for *pāpah prati*, and line 3 *pergeṟe*. The anusvāra is usually shown by a dot at the top. When *r* is combined with a consonant, the latter is duplicated but not invariably as in the earlier grants. The *visarga* is shown by a short straight line over the top of the letter (Plate II. B. line 1; *marddana*), and *m* at the end of a word or line is shown by a small *m* (Plate II. B. line 3), *t* and *n* at the end of a word are more or less similar (Plate II. A. line 4; Plate II. B. line 2.); *Śrīmat* in (Plate I. B. lines 3 and 4). *Va* occurs in two forms (Plate I. B. lines 3 *rvvēda* and line 4 *varmma*) as also *ma* (Plate I. B. lines 2 and 3). The vowels *u* and *ū* retain their old forms and *la* is well developed and cursive (Plate I. B. lines 1 and 2). The vowel *ṛ* occurs twice in its early form (*ṛgvēda* Plate I. B. line 2; Plate III. B. line 2).

The palæographic and linguistic peculiarities of this record may suggest that it may have been a slightly later copy of an earlier genuine grant, just as the Ōṁgōḍu grant of Pallava Simhavarman [147] and the Churā grant of Vijaya Viṣṇugōpavarman [148] are assumed to be copies of the seventh century. The use of *Ṟa* and *Ḻa* in the inscriptions of Pallava Mahendravarman [149] shows the influence of the Kannaḍa-Telugu letters in the Pallava-Grantha characters. *Ra* and *Ka* with both completed and uncompleted loops in Mahendra's records may be compared with those of the present grant as also *ja*, *ba*, *bha* and *ma*. But the the balance of reason is in favour of assigning the present record to the beginning of the sixth instead of the seventh century.

Language and Orthography

There are many linguistic and orthographical errors which at the outset appear to suggest that the grant is spurious. The grant

147. *E. I.* XV. P. 254.
148. *Ibid.* XXIV. P. 141.
149. *S. I. I.* XII. Pt. 1 Nos. 8-14.

is a curious mixture of Samskṛta and old Kannaḍa and differs from the other Ganga grants. Firstly the genealogy of the Gangas does not follow the stereotyped formula as in the other charters ; though the kings are mentioned in chronological order, this grant is unlike the others even though it mentions Mādivarma (Mādhava) the father of Konguṇi from whom the other grants usually begin. Secondly the grammar of the Samskṛta passages is incorrect in many places (*e.g.* the *vibhakti* in *putrēṇa* for *putrasya* or *putra*—Plate II. A. line 2). The names of the early kings are abbreviated and mutilated (Plate I. B. lines 3 and 4 ; Plate II. A. lines 1 and 2) ; so also of the donee Bāla S'arma (as Pāla Camma). Even the usual imprecatory stanzas at the end are not correctly reproduced.

In the Kannaḍa passages we have the peculiarities of *pūrvada haḷagannaḍa* as related to Tamil—*udaga* for *udaka*, *kōṣpada* for *gōṣpada* (Plate III. B. line 4. ; Plate IV. A. line 2) ; *pūrvārge irppa mane um* (Plate V. A. line 2) ; *paṭedān* (Plate V. B. line 1) *Kanga vams'a* instead of *Gangavams'a* occurs twice (Plate I. B. line 2 ; Plate III. B. line 1). We have *Koḷanalarā perggeṟe* (Plate IV. B. line 3) as in *koḍalarā Nāgamṇanā kṛtam* in the Keṟagalur grant of Mādhava [150] where also we find similar grammatical mistakes regarding *vibhakti*, etc. [151] These linguistic and orthographical errors, therefore, cannot be held to prove the spurious nature of the grant contrary to the palæograhic tests.

Genealogy

Mādivarma (Mādhava)
|
Konganivarma Mahādhirāja.
|
Mādhavarmma Mahādhirāja.
|
Harivarma Mahādhirāja.
|
Viṣṇugōpa Mahādhirāja.
|
Mādhavarmma Mahādhirāja.
|
Avinīta
(Vijaya S'rī Konganivarma Dharma Mahādhirāja)
|
Durvinīta Mādhava
(Konganivarma Dharma Mahādhirāja)

150. *M.A.R.* 1930; line 34. P. 116

151. *Ibid.* P. 119.

GANGĀS OF TALKĀD

300 A.D.

325 A.D.

350 A.D.

The first ruler Mādhava, the father of Konguṇi is not called a Mahādhirāja, probably indicating that Ganga political power really began with Konguṇi. If this Mādhava be the younger brother of Daḍiga who was crowned by Simhanandi according to late Jaina inscriptions, he could not have been a Jaina according to the present grant which says that he was proficient in Ṛgvēda and Vēdāngas. Konguṇivarma is said to have been protected and installed by some king. No other historical details are given about the other rulers and even the military achievements of Durvinīta at Aṇḍare, Alathur etc. are not referred to, but only his cultural attainments, his upholding of Dharma like Viṣṇu and the Trimūrtis, his association with the eight classes of officers—the commander, minister, priest, *amātya*, *sāmanta*, foot soldiers, horse and elephants and with Vedic Brāhmaṇas, *paṇḍitās* and good men, his handsome personality etc. are described.

Durvinīta is called Mādhavānka or Mādhavēs'a (Plate II. A. line 8 ; Plate III. B. line 16). In the Bisanahaḷḷi Copper Plate of his fourth year [152] also he is called Mādhavavarma (*Srīman Mādhava varmā Durvinītāpara nāmadhēyēna*), probably so named after his grand-father Mādhava.

Chronology

The grant was issued when thirty-one regnal years had expired, on the full moonday of *panguṇi māsa*, *uttarā nakṣatra* and *kumbha lagna*. Though no lunar eclipse is mentioned it is very probable that the grant was made on such an occasion. Assuming that Durvinīta's reign commenced in 494-5 A. D. his thirty-first year will be 527 A. D. when in *Panguṇi* (solar *Mīnamāsa*, luni-solar *Nija Phālguṇa*) there was a lunar eclipse on Monday, March 2, 527 A. D. Since *kumbha lagna* is mentioned, the eclipse may have been *grastāsta* in that locality since at the time of mean sun-rise there would be *mīna lagna*. The grant may have been made an hour or two before sun-rise when the eclipse was visible and *kumbha lagna* was current. This conforms to the Nallāḷa grant of the fortieth year of Durvinīta corresponding to *Adhika Vais'ākha*, Wednesday, April 2, lunar eclipse in 535 A. D.

152. *M. A. R.* 1942. No. 31.

Geography

Durvinīta granted to Bāla S'arma of *Kās'yapa gōtra* and Ṛgvēda school, by pouring of water, Kangavams'otpatti (land) in Pērbbaṭṭa grāma situated in Pudoḷi viṣaya, after freeing it from all dues. He also gave Kolambha (?) with hundred thousand horses (?). The phrase *turagas'ata sahasra* probably like *gōsahasra* refers to a kind of *Hiraṇyāśva dāna* which included the giving of one horse of the *panca kalyāṇa* type and also a golden image of a horse, having worshipped them on a heap of sesame.[153] In Gōsahasra also[154] a thousand cows are not given but only ten cows chosen out of one thousand. Durvinīta also gave Koṇḍi in Pākarōbāmala (?). Bāla S'arma seems to have divided the land he received into a number of shares which he gave to other Brāhmaṇas in Kōḍanalarā Pērgeṟe and house sites to Brāhmaṇas in Perbaṭṭa. A certain S'rīmitra of *Kauṇḍinya gōtra*, *Taittirīya Śākhā* and *Vināyaka pravara* seems to have received Tupergeṟe and Keṟakūṇḍi or land near the sluice of the big tank (*pergeṟe*).

Hebbaṭa near S'rīnivāsapura in the Kolar District seems to have been a place of considerable importance. In the Hebbaṭa grant of Kadamba Viṣṇuvarma[155] the ruler being at Kūḍalūr, granted Herbbaṭa grāma in Mahiṣa Viṣaya and in the district Sāṭṭipalli-Jaripāṭa. Here Hebbaṭa is located in Mahiṣa Viṣaya which cannot have been Erumaināḍu or Mysore in the south. Neverthless we understand that Mahiṣa Viṣaya extended to Kolar. In the present grant Hebbaṭa is located in Pudōḷi Viṣaya. At least from the time of Mādhava II and Avinīta this region seems to have been included in Pudōḷi Viṣaya. Pudōḷi Viṣaya probably took its name from the village now called Hodali.[156] The references to Pudōḷi Viṣaya in the inscriptions are :

The Muḍiyanūr grant of Bāṇa Malladēva Nandivarma of of Āvanyapura[157]—*Hodali viṣayē Mudiyanūr,* called also Cūḍa grāma.

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153. *Matsya Purāṇa*. Ch. 280.
154. *Ibid. Ch.* 278 ; *Linga Purāṇa*. II-38.
155. *M. A. R.* 1925. No. 118.
156. *E. C.* X. *Sp.* 53-54
157. *S'*. 261; *Mb.* 157. *E. C.* X

Koḍunjeṟuvu grant of Avinîta[158] *Sūguṭṭūr vāstavēbhyah Pudōḷi Viṣayē koḍunjaṟuvu nāma grāmaḥ.* In the Chūkuttūr C. P. of Simhavarama, Chūkuṭṭur and Vîramangala are located in Kaivara Viṣaya.[159] The Uttanūr grant of Durvinīta mentions also Koḷathurin Podalanāḍa rāṣṭra.[160]

The Bedirūr grant of Bhūvikrama[161] mentions Bedirūr (modern Yadarur or Yaldur) in Hodali Viṣaya and the villages with Karnāṭaka (line 38) names near by are Koḷathūr, Uttanūr, Mūkkūṭal, Tonḍāla, Poḷiyur and Dāsanūr. Koḷathūr is in Muḷubāgaḷ Taluk.[162] Uttanūr is the place where Durvinîta's grants were discovered in the Mulbāgal Taluk. Kūḍalur is mentioned in the Hebbaṭa grant of Kadamba Viṣṇuvarama and in the Keṟegaḷur grant of Mādhava II as Sangamapura[163] and Kiṟu Kūdalūr of the Tagare grant, the Kūḍalūr grant of Mārasimha[164] and the Kūḍalūr grant of Paṟuvi Mādhava mentioning Kūḍalūr in Marukara Viṣya[165] near Pērūr; S'rîpuruṣa's Kūḍalūr grant[166] and Hosur Copper Plate of S'rîpuruṣa[167] mentioning Eḷan Gūḍalūr, Mariyānci Gūḍalūr, Paṟuvi and S'rīpura. Kūḍalūr may be Mūkkūṭal mentioned in the Bedirūr grant of Bhūvikrama.

The region continued to be called *Puda*, *Pudal*, *Hoda*, *Hodal nāḍu* during the Bāṇa, Noḷamba, Cōḷa and Vijayanagara times. At Hebbaṭa a stone inscription of S'rīpuruṣa runs "*Svasti S'rī Konkaṇi Muttarasar koṭṭatau Perpaṭṭa polam.*[168] Ganga Mārasimha erected there a *Gōkal* with a *yantra* diagram and a

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158. *M. A. R.* 1924. P. 68.
159. *Ibid.* No. 81.
160. *Ibid.* 1917 P. 30; and 1916. Para 64.
161. *Ibid.* 1925. P 86.
162. *Mb.* 129, 130. *E. C.* X
163. *M. A. R.* 1930 P. 121.
164. *Ibid.* 1921. P. 29.
165. *Maṟugṟe Rāṣṭrē* DB. 67 ; E. C. IX ; *M. A. R*, 1916. P. 35.
166. *E.* C. III. My. 25.
167. *E. C.* X. Gd. 47.
168. *M. A R.* 1917. P. 31. Pl. X.

mantra.[169] Noḷamba Dilīpa's inscription[170] mentions a tank sluice built there by a woman, Aṇṇariyār. A fight in the time of Nandivarmma at Perbaṭṭa is referred to.[171] When Noḷambādhirāja was ruling, there was a fight between Perbaṭṭa and Bidirūr and when a man died, Brahma S'ivācārya of Pāthivāḷa grāma gave some land.[172] Sp. 28 mentions Pervvaṭṭa in the time of Noḷamba Aṇṇayya. There was a fight at Perbbaṭa in the time of Ayyapa and Bhāva S'iva.[173] Sp. 50 of the Noḷamba times mentions *Podal nāḍ aṟuvattu.*

In the Cōḷa times *Pudal nāṭṭu, Puda nāṭṭu* was included in Nigarili S'ōḷamaṇḍala.[174] Under Vijayanagara it is called *Hoda-nāḍu*[175] *Hode Nāḍu*[176] and in *Sp.* 54 when Bukka II under Harihara II was governing *Muḻuvāyi rājya*, *Hodaliya grāma* in *Bilasōṇe nāḍu* is mentioned.

Pergeṟe may mean the great tank near the village. Modern Heggere is in the Tumkūr District on the borders of Chitaldrug and contains Jaina monuments of the Hoysaḷa times but it is too far from Hebbaṭa. Pergeṟe is mentioned along with Koḷanaḷarā which probably corresponds to Koḍalarā in the Keṟegaḷūr grant of Mādhava II. It may stand for Kōlār but there are many places near by—Kōlur,[177] Koḷattūr etc.[178] If Tuppegere found there be Tūppalli in the S'rīnivasapur Taluk.[179] Poslikeṟe may be Hosa-halli[180] or Hosaḷi. Virakūṇḍi may be Kirukūḍalūr of the Tagare plates or Koṟikunda or merely Keṟe Kūṇḍi or the sluice of the tank.

169. *M. A. R.* 1917. Pl. XI.
170. *E. C.* X. *Sp.* 25.
171. *Ibid.* *Sp.* 26.
172. *Ibid.* *Sp.* 27.
173. *Ibid.* *Sp.* 29.
174. *E. C.* X. *Sp.* 49. *Mb.* 125. *Sp.* 3 etc.
175. *Ibid.* X *Mb.* 175.
176. *Ibid.* 131.
177. *E. C.* X. *Sp.* 32.
178. *Ibid.* X. *Mb.* 129.
179. *Ibid.* X. *Sp.* 74.
180. *Ibid.* Ct. 62 & 62a.

The other donee S'rīmitra is said to have belonged to *Kauṇḍinyagōtra*, *Taittrīya caraṇa* (*Kṛṣṇayajur Vēda*) and *Vināyaka pravara*. But the usual *pravara* of *Kuṇḍina vasisṭhas* is *Vasiṣṭha, Maitrāvaruṇa, Kauṇḍinya.*

The imprecatory stanzas (quoted in the other grants as f:om Manu or Vyāsa) may be traced, if not literally in the same form but conveying the same meaning, to Smṛtis and Epics.

Svadattām paradattāmvā—mentioned as Bṛhaspati's in *Gṛha. Ra.*° P. 517, in *Aparārka* from *Āditya Purāṇa*, P. 370; *Padma Purāṇa* VI. 33-26. *Cf.* also *Bhaviṣya Purāṇa*. IV-164-38, *Mitākṣara* on *Yājñavalkya* I-32.

Naviṣam viṣamityāhuh—*Vasiṣṭha* 17-86; *Bṛhaspati*, 46; *Padma Purāṇa*. VI-33-45. *Bōdhāyana Dharma Sūtra*. I-5-102.

The term *Sātvika dāna* (gift without motive) occurs in the Ōṁgōḍu grant of Pallava Vijayaskanda Varman[181] and is defined in the Gita.[182]

The term *amasa pālum* in the sense of a due share (*ams'a* and *pālu*) occurs in the Sirigunda inscription of Nirvinīta. *Vede* or *Vēde* is translated as wet land, but it seems to correspond to *bede* or *beddalu* of later inscriptions, in contrast to *galde* (wet land). *Punpola* (line 29) mentioned along with *vēde* probably means wet land.

(*Concluded*)

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181. S. *I. I.* XII. Pt. 1, No. 1; *E. I.* XV. P. 251.

182. *Dātavyam iti yad dānam dīyatēnupakārinē* |
Kālē ca dēs'ē ca pātre ca tad dānam sattvikam smṛtam ||

NYĀYA BHĀSKARA OF ANANTĀRYA

TRANSLATED BY M. B. NARASIMHA IYENGAR, M.SC.

(*Continued from Vol.* XL. *Page 156*)

IT should not be argued thus: "In the scriptural passage, 'And not (this)' there is another scriptural passage, 'Therefore another is desired.' The counter-entity of the type stated above then means, 'That (object) which is mentally perceived is capable of being destroyed.' The apprehension of the unreality of the type stated above thus becomes proved because of being appraised as subsisting in (an object) that is destructible." This is to be doubted for that which is destructible becomes simpler by desiring to include the clause, 'distinction from soul'—that distinction that possesses the attributes of that (object of) destruction.

It should not be argued that it is not possible to have the qualifying attributes that consist of that (distinction) to be the counter-entity. Thus no mistake arises for that which is destructible is not apprehended to possess the indicating marks of the counter-entity and that which is distinguishing from the soul has the distinguishing characteristic of an entity. It is not so. The *Śāstrakāras* have accepted the counter-entity as having indicating marks in the knowledge of the negation that is in conjunction with the counter-entity.

It should not be argued that the mistake, namely, impertinence etc. arises when in the negation of the type stated above, those attributes are apprehended to have not the indicating marks of the counter-entity. Those (attributes) are not apprehended here alone. In the sentences, 'The pot is not here. The blue pot is not here,' the potness will not become fallacious but it will only be apprehended. The *naiyāyikās* have stated, 'The negation has a counter-entity regarded as a class. The class is regarded as a substance, when there is the knowledge of the attributes of the counter-entity.' In the sentence, 'The smoke is not here, etc., there is the apprehension of substance as having the characteristic

of an indicating mark. Now no fallacy arises because the distinction from the *Brahman* is apprehended as being the distinguishing characteristic of the counter-entity and the perceivability of the objects of destruction is (apprehended) as being an indicating mark.

It is not so. In order to ward off the apprehension of the counter-entity as having an indicating mark, *Gadādhara* and others have accepted that the attributes possess the relationship of being the contained that subsists in itself (*i.e.* the object) and they have not the distinguishing mark characteristic of an attribute subsisting in a different object. Therefore, the cause of the knowledge is that distinction from the (object) that contains in itself the negation, because of the relationship of conjunction that subsists between the attributes and its container, (the object) possessed of these attributes. In the sentence, 'The blue pot is not in existence,' the cause of the type stated above is apprehended to be tinged with the fallacy of *vyabhicāra*, as in the case of (the apprehension) the indicating mark in the counter-entity. This is common everywhere and is explained thus: 'The attributes, blueness, etc.' have the relationship of the container subsisting in itself and have not the characteristics of the attributes subsisting in the negation. Therefore, the knowledge is not produced in the container because of the relationship of conjunction that exists between the pot (*i.e.* the object possessed of attributes) and the attribute, namely, that (*i.e.* blueness).' The knowledge produced is not equally true through the relationship of the conjunction of attributes with the objects other than the soul—these attributes have not the characteristics of the attributes of that relationship (explained above) and they are the attributes of the objects that are destructible; because there is the absence of the cause which is of the form of the distinction from the container. On a former occasion it is stated: 'The unreality is not of the form of the counter-entity of the negation which is of the form of the absolutely unreal type and which subsists in a substratum similar to itself' and this counter-entity subsists in an object of destruction; because duality will become destroyed though it is of an absolutely real nature.

It should not be argued that in the knowledge produced by the scriptural texts mentioned above, *viz.* 'duality is related to the negation of duality,' its hypothetical nature is doubted. Then as the word, 'this' apprehends the *Brahman* having the qualification, namely, perceivability, the knowledge of the negation of duality will not become hypothetical in the *Brahman*, having perceivability as its attribute. In one particular object the counter-entity is apprehended as of being one form. The knowledge that apprehends the negation of that (particular) form becomes hypothetical. Now that knowledge is not apprehended because of the distinction in the form. Thus the knowledge of the type stated above will not become explainable and the fallacy is warded off.

It is not so. The knowledge of the attributes and also that (object) possessed of attributes, which are opposed to itself and which are its attributes, is taken to be hypothetical. Yet in your (*advaitin*) school duality and its negation are not opposed to each other. Therefore, it is not right to doubt the hypothetical nature of that knowledge.

It should not be argued that even at the time when two non-opposing objects are not apprehended to be not opposing each other, as in the case of conjunction and its negation, the two cognitions are apprehended to be of the nature of mutual destruction. The doubt that (the knowledge) is hypothetical will become reasonable if the clause, namely, 'that which is opposed to itself; because it is related to the hypothetical nature of the type stated above and that it has a form, the cognizibility of whose substratum is destroyed by its knowledge' is introduced.

It is not so. Thus too the *Brahman* is mentally perceived through the perceivability of destruction. It (*i.e.* perceivability) is obtained in (objects) distinct from the *Brahman*. Even then the unreality is not obtained through the perceivability of the destructible objects without obtaining its (*i.e.* perceivability's) negation. The fallacy stated above is not warded off because unreality is of the form of the counter-entity subsisting in that form of that negation which is mentally perceived to subsist in that same form. Knowledge produced by the scriptural texts

is not taken to be of a hypothetical nature, as already stated. There is no proof also that the inferential reasoning is not excluded from being one of hypothetical nature. Yet there will be the absence of a fallacy when the knowledge produced by the scriptural text will be of a hypothetical nature. Hence it is not right to ward off the fallacy of the hypothetical nature.

It should not be stated that though the hypothetical nature of the knowledge produced by the scriptural texts stated above is accepted the unreality is obtained, for there is the apprehension that perceivability of the destructible objects is the distinguishing characteristic of that counter-entity.

It should not be argued that there is the erroneous perception in the knowledge of the hypothetical nature (expressed in the sentence), 'In *Brahman* there is not the perceivability of the destructible objects as in the case of the perceivabitity that is found in the destructible objects.' Then how in *Brahman* is proved the negation of the perceivability of the destructible objects? Here is proved in essence the distinguishing characteristics of the destructible objects.

It is not so. The scriptural texts prove only the meaning that has not that (perceivability of destructible objects) as its purport. In *Brahman* is not contained the distinguishing characteristic of the perceivability of the destructible objects. The purport of the scriptural text is not this because it is not proved so in the world. But its negation (*i.e.* negation of perceivability of destructible objects) alone is not established in this world. It is not thus right to say that the hypothetical nature (of the knowledge) alone proves the negation and not the counter-entity.

It should not be argued that the scriptural text stated above apprehends the meaning that is sublated upon as false. Thus it is not possible to ward off (its) incredibility. It is stated in the *Diditi*: 'The knowledge of the word is destroyed through its being sublated upon as false. But when it is produced, its incredibility is apprehended.'

It is not so. It is proved in the demonstrated conclusion that scripture is stronger than any (other proof); because of the powerful desire to see that the world is sublated upon as false. The incredibility becomes useless because of the apprehension of the knowledge that is sublated upon as false by stronger proof when there is a desire to see that (the world is sublated upon as false).

Even this is not so. As in the case of those (objects) obtained through perception, the scriptural texts will not have a purport, when (they) are sublated upon as false through the process of perception. It is not right to say that the scriptural text stated above should prove the negation of duality. If this is accepted that the scriptural texts become authority when the knowledge (of objects) is sublated upon as false through the process of perception, then it will not be right for the *mīmāmsakās* to say that in the text, namely, 'Sun, the sacrificial post, ignorance, stone, etc.' is to be construed figuratively. The scriptural text 'That thou art' also must not be construed figuratively in order to see that it is not opposed to the process of perception. Thus runs the argument in this direction.

(*To be continued*)

REVIEWS

An Outline of Indian Art. By P. Rajeswara Rao, Advocate, Ellore. Andhra. India. Price Rs. 1-8-0.

WE are glad that the patronage of the readers of the articles of the author in the *Indian Review* and *Mysindia* dealing on Indian Art which he started as a hobby encouraged him to bring out this brochure under review. The book is appropriately dedicated to the memory of Dr. Ananda K. Coomaraswamy, the pioneer scholar of Indian Art in the West.

The artist is not a special kind of man but every man is a special kind of artist. Art reveals the rhythms of the spirit. It is eternal. Art has a definite place, a specific status, a set purpose and utility. The goal of art is the enlightenment that leads to realisation and fulfilment of the spirit. In the Vedic age art was confined to the celestial regions and divine beings; in the Buddhist period it came to the earth from heaven and in the last stage in the Mughal period, art began to cater to human pleasure unlike in the earlier two stages when it was not enslaved to man. In India it is not the Museums and the drawing rooms that are the repositories of art. Art is reflected in every walk of life and at every step. In the West, art is personal and aristocratic, but here in India it has always been impersonal and democratic. Music is the foremost amongst our fine arts which makes the keenest and the quickest appeal to the æsthetic sense of men. Dancing is a sublime vocation in India and the unique place it occupied in ancient days is evidenced by its domination in the temple, the theatre, the royal court and the social life of the people. Drama is indeed the synthesis of all arts in which the springs of emotion as well as force of action leap beyond their normal tempo. Painting, the pictorial language, enabled Indians to live in close communion with nature. Even animals have an exalted place in Indian life. The architecture and sculpture of prehistoric India which have come to light are remarkable for design, content and utility. Indian sculpture is distinguished by great nobility of design, a cultured form of expression and finest technical accomplishment. The author deals

with vividity the Art of Greater India, the effects of Westernisation and pleads for a revival of the ancient arts and crafts of India.

We congratulate the author on this interesting, lucid and handy brochure on Indian Art.

S. S.

The Annual Report of the Archæological Department. Travancore-Cochin State. For the year 1124 M.E. (1948-49 A.D.). By P. Anujan Achan. Director of Archæology, Travancore-Cochin State. Trichur.

THE report under review is the first report after the formation of the Travancore-Cochin State. Eight inscriptions have been noticed in Travancore. An inscription on the western side of the western wall of the Kailāsanātha temple in the Sthanunāthasvāmin temple in Suchindram dated *Kallam* 413, *Medam* 5 is the earliest inscription recording the connection of Tarananallur Nambi with that temple. Tarananallur Nambi even today exercises certain special privileges in conducting many ceremonies in the temple. Forty-five historical monuments and archæological sites and remains in the State are listed in Appendix II. Plate I "The Umbrella" or *Kudaikal* monuments of the State is a rare type not found elsewhere in India. Plate XII contains certain undated punch-marked coins from the Eyyal Hoard, discovered along with certain gold and silver Roman coins of the first century A. D. but no where in the report there is a reference to this hoard or any information about it.

H. R.

TAMIL

Tiruvenkata Thalapurāṇam (Tirupati Mahatmyam). By Madhurakavi Veeraraghavaswami Iyengar. Tevaranagaram. Edited by T. P. Palaniappa Pillai. Sri Venkatesvara Oriental Series No. 18. Price Rs. 1-8-0.

THE work under review is a poetical composition in Tamil extolling the greatness of the famous Tirupati Hills. A great part of the work is of a legendary nature describing how God Viṣṇu came down from *vaikunṭha* and settled down at Tirumalai in the *archa* form of

S'rīnivāsa. Ādiśeṣa, the serpent couch of Viṣṇu, assumed the form of this hill which is called *Venkatādri* or *Venkatācala*. The other names for the hill are *Anjanādri*, *Nārāyaṇādri* and *S'eṣādri*. A pilgrim should first bathe in the *Swāmi Puskaraṇi* lake in the Tirumalai Hills and then worship Lord S'rīnivāsa to have all his wishes fulfilled. Tondaiman Cakravarti who ruled Nārāyaṇa Pura built the temple. God S'rīnivāsa, according to legends, gave away his conch and disc (*śaṅkha* and *cakra*) to this ruler in order that he may destroy his enemies and these, conch and disc (*śaṅkha* and *cakra*) were restored to Lord S'rīnivāsa by S'rī Rāmānujācarya. This God is often mistaken for Subramanya as he remained without *śaṅkha* and *cakra* for a long time.

This work forms part of *Varāha Purāṇa*. Two chapters are devoted on *bhakti*, *jñāna* and *prapatti*. Great stress is laid on human conduct which determines the man. The right conduct as stated on page 203 of the book ought to be :

தத்துவ மறுநான் கோடு தழைந்தவாக் கையினைக் கொண்டு
நித்தமு மவனுக் கோயட் செய்வது நித்ய மாகும்
புத்திரர் மனைவி பூமி பொன்னெலாம் பூமி நாதன்
சொத்தென நினைந்தெந் நாளுந் தொண்டுசெய் பவர்தூ போரே.

இவ்வகை யின்றி யாவு மெனதென நினைந்தில் வாழ்க்கைப்
பவ்வமுட் படிந்தம் மாயன் பணியுவப் புறச்செய் யாத
அவ்விய மனத்தர் சாமித் துரோகரென் றகன்ற நீண்ட
கவ்வையங் கடல்சூழ் கின்ற காசினி யோர்சொல் வாரே

(Ch. 33. Stanzas 30 & 31.)

The author comes from Tevaranagaram of Periyakulam Taluk in the Madura District belonging to the Tenkalai school of thought. He is called *Madhurakavi*. His style of presentation and the metre are as pleasant as the work of the Madhura Kavi Azhwar, namely, *Kenninum Sirathambu*. It can be studied by all interested in God S'rīnivāsa.

M. B. N.

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